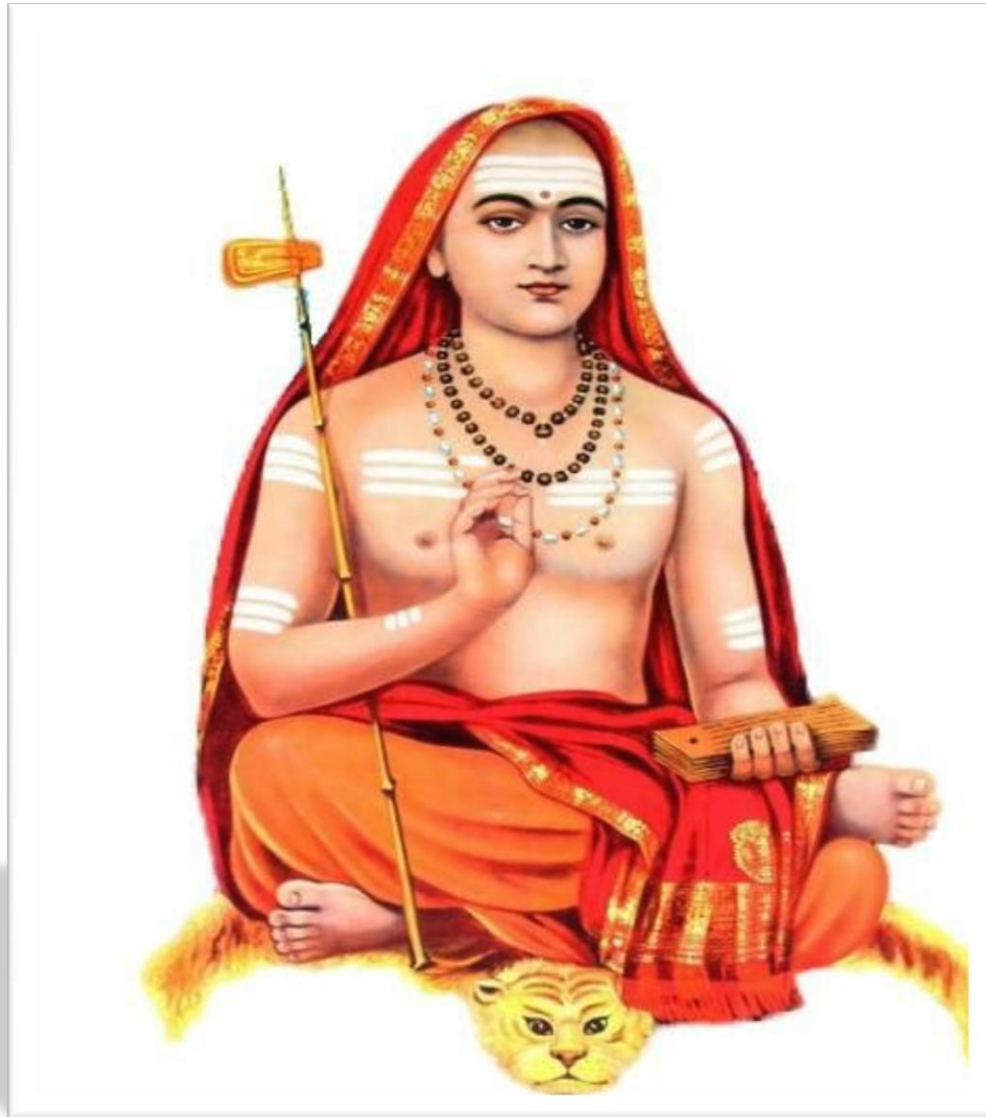


# UPADESHA SAHASRI

---



**VOLUME 6**

## **CHAPTERWISE INDEX**

SR. No	Topic	Page No
19	<a href="#"><u>Chapter 19 :</u></a> A Conversation between the Self and the Mind	1 to 84

## Index

SR. No	Topic	Page No
	<b>Chapter 19</b>	
1	<a href="#">Revision - Previous Lecture</a>	1
2	<a href="#">Verse 1</a>	7
3	<a href="#">Revision - Previous Lecture</a>	11
4	<a href="#">Verse 2</a>	12
5	<a href="#">Verse 3</a>	17
6	<a href="#">Verse 4</a>	19
7	<a href="#">Revision - Previous Lecture</a>	21
8	<a href="#">Verse 5</a>	22
9	<a href="#">Verse 6</a>	24
10	<a href="#">Verse 7</a>	26
11	<a href="#">Verse 8</a>	30
12	<a href="#">Verse 9 and 10</a>	32
13	<a href="#">Revision - Previous Lecture</a>	36
14	<a href="#">Verse 11</a>	42

SR. No	Topic	Page No
	<b>Chapter 19</b>	
15	<a href="#"><u>Verse 12</u></a>	43
16	<a href="#"><u>Verse 13</u></a>	48
17	<a href="#"><u>Verse 14</u></a>	50
18	<a href="#"><u>Revision - Previous Lecture</u></a>	54
19	<a href="#"><u>Verse 15</u></a>	59
20	<a href="#"><u>Verse 16</u></a>	60
21	<a href="#"><u>Verse 17</u></a>	63
22	<a href="#"><u>Revision - Previous Lecture</u></a>	65
23	<a href="#"><u>Verse 18</u></a>	72
24	<a href="#"><u>Verse 19 (Important)</u></a>	77
25	<a href="#"><u>Revision - Previous Lecture</u></a>	80
26	<a href="#"><u>Verse 20</u></a>	84

## Lecture 220

- 1) Upadesha Sahasri 19 Chapter - 28 verses - Taken after Chapter 17.
- 2) Nididhyasanam - Unique form in this chapter.

### Normally :

- Jnana Nishta is means of liberation / Moksha.
- Nishta Sadhanam = Karma Yoga / Upasana Yoga... makes mind Sadhana Chatushaya Sampanna.
- Prepares mind - with prepared mind, follow Jnana Yoga - Sravanam / Mananam / Nididhyasanam.

### Sravanam :

- For Agyana Nivritti
- Consistent systematic study of scriptures - under Guru.
- Sravanam : Agyana Nivritti
- Mananam : Samshaya Nivritti
- Nididhyasanam : Viparita Bavana Nivritti
- Mananam - Doubts by thinking intellect, cleared.
- Convince intellect - I am Brahman

- Brahma Satyam - Fact for my intellect

## Nididhyasanam :

- Habitual body centred / Ahamkara Centred Deha Vasanas / Responses to life's situations.
- Person becomes Jnana Nishta - Atma Nishta - Brahma Nishta... Jeevan Mukta.

**Gita : Chapter 2<sup>nd</sup> :** How Jeevan Mukta conducts day to day life...

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्।  
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [ Chapter 2 - Verse 55 ]

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।  
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २.५६ ॥

He, whose mind is not shaken by adversity, and who does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady wisdom. [ Chapter 2 - Verse 56 ]

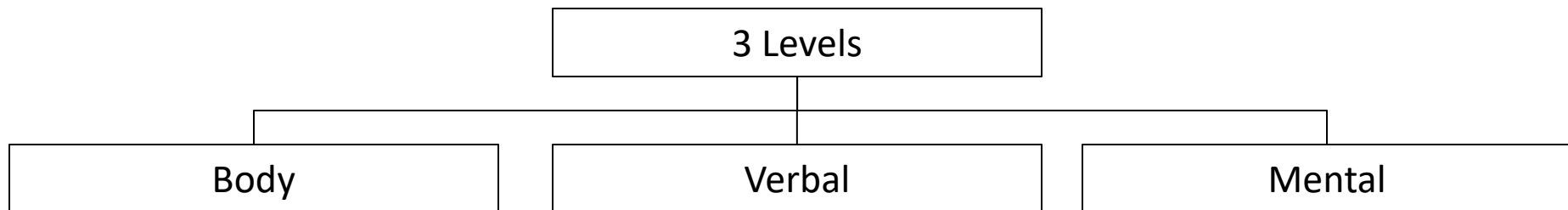
- Free from unhealthy Patterns of thinking - Attachment / fear / Anxiety... replaced by healthy Pattern.

**Gita : Chapter 12<sup>th</sup> :** Friendly to all

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।  
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १२-१३ ॥

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [ Chapter 12 - Verse 13 ]

- Compassionate / Calm = Moksha
- Relaxed / Exalted state of mind = Moksha = Peace, Mind free from Raga / Kama / Krodha.
- Peaceful mind with Matri / Karuna / Satvam / Kshama / Shanti / Ananda / Abaya / wonderful state / Mental Joy / Fearlessness / poise.
- Attracts / Appeals to people...
- People suffering mental problems, Tension / Fear / Sorrow.
- Gradually acquired through Jnanam, Converted to Jnana Nishta.
- When knowledge Internalised Viparita, Bavana removed - Mind freer - You can see change.
- Method of measuring = Vedanta FIR reduction.
- When assimilation takes place, Frequency of anger / Depression / Hatred / Sadness comes down.
- Intensity of mental reaction to life's situations - 3 levels



- Seedanti Mama Gathrani.
- Others don't know whether I am reacting.

## Gita :

सीदन्ति मम गात्राणि मुखं च परिशुष्यति।  
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ १.२९ ॥

My limbs fail and my mouth is parched, my  
body quivers and my hair stands on  
end...[Chapter 1 - Verse 29]

गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते।  
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ १.३० ॥

The Gandiva-bow slips from my hand and my skin burns  
all over; I am also unable to stand and my mind is whirling  
round, as it were... [ Chapter 1 - Verse 30]

### Mind / Turbulent - Peaceful?

- Restrain external disturbances

### 3<sup>rd</sup> Measuring - Recovery period :

- Are you able to drop argument or continue through out class... Because mind is dwelling on it...
- Samsari's mind... Recovery period - Weeks with Jnanam - Accumulation - Bounce back.

Samsari Mind	Jnani Mind
<ul style="list-style-type: none"><li>- Wet clay ball</li><li>- Never comes back normally</li></ul>	<ul style="list-style-type: none"><li>- Rubber Ball</li><li>- Bounces back</li></ul>

- Many minds go through Prarabda based Upheavals and difficulties but bounces back instantaneously - What to so what.



## Gita :

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।  
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ ६.२२ ॥

Which having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow. [ Chapter 6 - Verse 22 ]

- When Jnanam assimilated, 3 FIR comes down - Mental reaction and recovery period come down, becomes lesser and lesser.
  - Moksha = Higher / Exalted state of mind, Enlightened mind = Lightened mind.
  - Unenlightened mind = Heavy mind, Moksha = Goal for student.
  - By product - Benefit - Not real Moksha.
  - Initially presented as Moksha to attract students to class with problems...
  - Manas Shanti comes - Secondary benefit.
  - 2<sup>nd</sup> 'Nididhyasanam' for primary benefit = Chapter 19.
  - Refined mind is Mithya
  - FIR free mind is Mithya
  - Mind doesn't belong to me / Mine.
- 3) I am Asanga Atma - Not related to anything including this mind.

### 'Nididhyasanam' No. 1 :

- Mind purification / Improving / Transforming / Refining / Polishing.

### 'Nididhyasanam' No. 2 :

- Mind disowning 'Nididhyasanam'

## Nididhyasanam No.1 : Purification :

- Measured in terms of FIR reduction.

### Aim :

- I have nothing to do with mind.
- Don't need to remove, Vasana belonging to mind - I have no Vasana to remove.

### Higher Stage :

- Why should i remove Vasana belonging to Mind - Who has Punar Janma? I am Atma

### Gita :

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः।  
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does he ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, he is not killed when the body is killed. [Chapter 2 - Verse 20]

- As Atman Ever Sakshi - So many floating minds in me the Atma..
- Mind disowning 'Nididhyasanam' - Higher version of 'Nididhyasanam'

### Dialogue :

- Conversation indicates - I am not mind but extraneous object.
- Indirectly saying - you are subject.
- I am Nitya Mukta / Shudha / Svabava... Can't decrease / Pollute me...
- I am Asanga Atma can't be polluted by mind. Like space can't be polluted by dirt.
- Keep quiet - Don't make me dance to your tunes anymore.
- My nature is liberation - Mind can't do anything to me.

Atma	Manau	Samvada Prakarana
Real I	My own Mind	

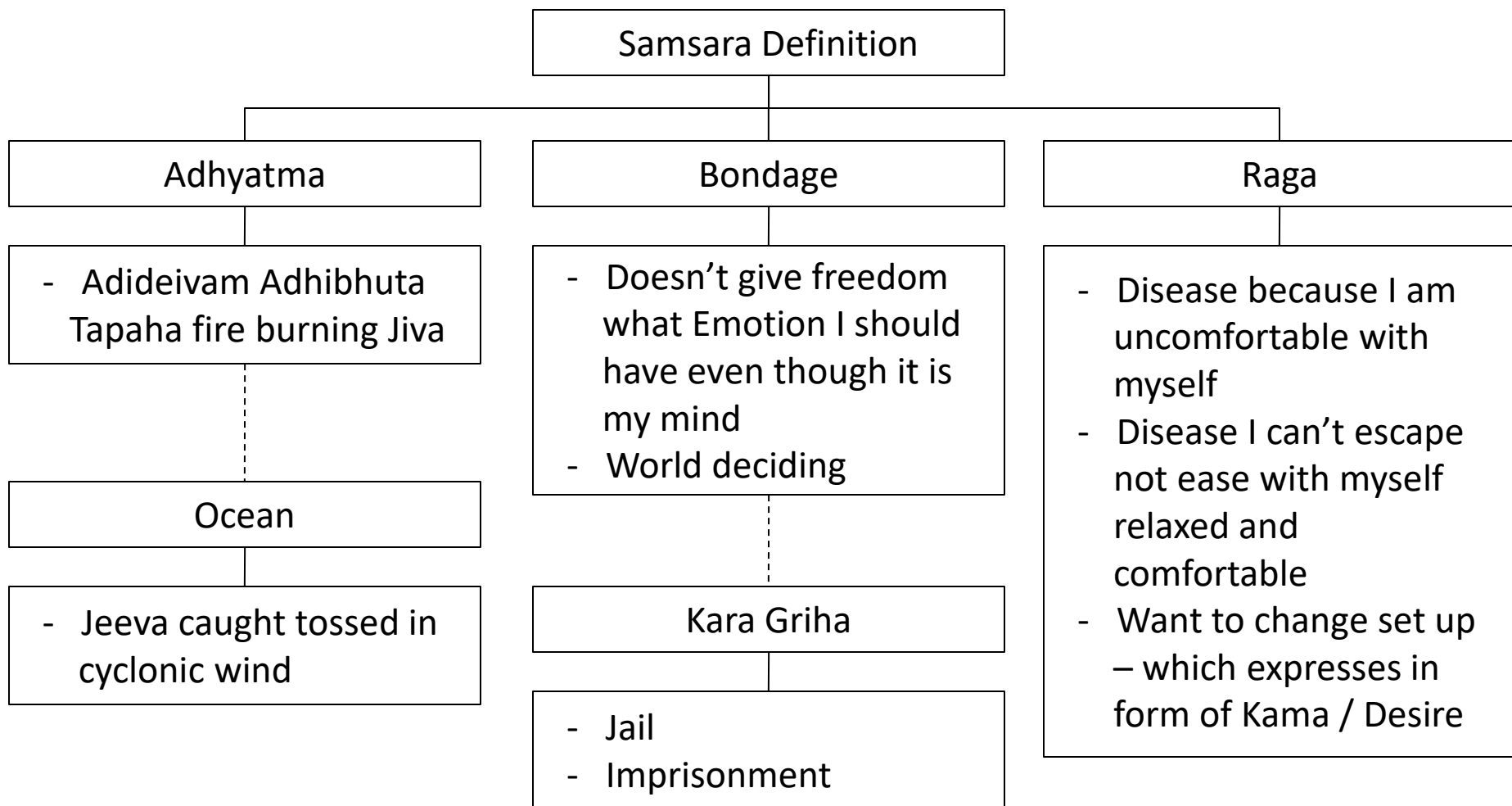
- Verses in different Metre, conventional Anushtuk Metre in Gita.

## Chapter 19 - Verse 1 :

**प्रयुज्य तृष्णाज्वरनाशकारणं चिकित्सितं ज्ञानविराग-  
मेषजम् । न याति कामज्वरसन्निपातजां शरीरमालां  
शतयोगदुःखिताम् ॥ १ ॥**

One becomes free from the distress caused by a series of hundreds of bodies, which has its Origin in a swoon due to the fever of desires, if one places oneself under the treatment, in which medicines are knowledge and dispassion- the causes of the destruction of the fever of desires(Mentioned before). [Chapter 19 - Verse 1]

- Moksha Sadhana and Moksha Phalam after preparing mind - Karma Yoga and Upasana Yoga.. Then come to Jnana Yoga.
- Jnana Yoga to cure disease of Samsara.



- Whether I should be relaxed or tense - Anybody can Switch on / Off emotions even though its my mind.

### Samsara :

- Kama Jvaraha fever of Kama - Desire - Expectation.
- I want set up to be different / waiting for better set up.
- This should go/come - Then I will be comfortable Trishna Jvaram.

## Trishna :

- Expectation - Desire to be different than what I am now.
- Jvara - Disease

## Medicine :

- Jnana Vairagya Bhesajam knowledge and Vairagyam.
- Knowledge fructifies only in Atmosphere of Vairagyam.
- Some medicines work in Aquiline / Acidic - Medium important, Jnanam works in Vairagya medium.
- Then fever of Kama - In delirium - Removes future Jnanam.

## प्रत्युज :

- Make use of / Administer medium / Consorting / Resorting to Chikitsitam - course of treatment.
- Virus = Basic Kama - Raga / Bayam / Krodha / Hatred - Versions of Kama.

## Gita :

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३.३७ ॥

The Blessed Lord said : It is desire, it is anger born of the 'active', all-devouring, all sinful; know this as the foe here (in this world ). [ Chapter 3 - Verse 37]

- Kama - Becomes Lobha / Krodha / Moha
- Fever of Attachment is cause of destruction of Samsara Roga.

- Trishna Jvara Prashamanam Prakaranam( Removing / Elimination)
- Jnana Vairagya - Bashaya Prakarana(Medicine of Jnana / Vairagya)

### Course till disease goes :

- Jnana Yoga continues till you are at home with yourself.
- As a result of Jnana, one attains Moksha.
- Doesn't go from one Shariram to another Sharira mala.
- Janma Marana Chakram - Na Yati.
- No pain associated with body Sambandha, Cycle born out of Kama Jvaram.
- Delirium - Intense fever
- Ordinary Jvaram - Simple fever

### Mundak Upanishad :

कामान्यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।  
पर्याप्तकामस्य कृतात्मनस्विहैव सर्वे प्रविलीयन्ति कामाः ॥ २ ॥

kāmānyaḥ kāmāyate manyamānaḥ sa kāmabhirjāyate tatra tatra |  
paryāptakāmasya kṛtātmanasvihaiva sarve pravilīyanti kāmāḥ || 2 ||

He, who broods on and longs for objects of desire, is born there and there with such desires; but of him whose desires have been fulfilled and who has realised, the Atman, the desires end even here (in this world). [3 – 2 - 1]

### Desire whips person to activity :

- In death - Unfulfilled desires - Born again.
- Detachment gives Jeeva Mukti and Videha Mukti.

## Lecture 221

- 1) Look at mind as object - Different from me - I am 'Consciousness' principle different from mind.
  - Spiritual pursuit of curing Samsara disease through Jnanam.
- 2) Why Jnanam is medicine... Because Ajnanam is bacteria.
  - Antibiotic = Jnanam and Vairagyam (Body Complex capsules)

### 3) Samsara Tree :

- Agyana - Ahamkara Adhyasa Apoornata Kama Karma, Punya papa Karma / Mishram Sharira Mala - Birth / Death Merry go Round.
- Because of ignorance of real nature, I mistake Anatma as myself = Error = Adhyasa.
- Because of Adhyasa - False limited I is born / Generated.
- Because of ignorance of original I - Due to Adhyasa, Erroneous I generated.
- That error is called Ahamkara.
- Once false I is generated, sense of limitation is born and unsatisfied I am is born.
- Therefore go to beauty parlour to change personality
- Emotional / Intellectual inadequacy is there - Ahamkara leads to Apoornata.
- Once I feel limitation, I make up insufficiency by adding Padding's - This is Kama / Trishna Jvaraha form of feverishness - Unsettled / Restless / Constant struggle.
- Every action born out of Kama - Desire whips a person to do this and that.
- Huge accumulated Sanchitam - Remains in Chitra Gupta's bank - Sharira Mala released.

- Series of bodies... Going through varieties of experiences - Janma / Jara / Vyadhi / Mrithyu... Punarapi Jananam / Maranam cycle.
- If it is voluntary cycle - Then cycle good.
- Voluntarily enter / Come out... on /off switch, under my control - Joy ride - Merry go round.
- I don't have control... if switch removed, Samsara chakra continues.
- Can't control - Till you go to root - Agyanam, give Jnanam medicine...
- We are on firm ground called Atma - Addressing mind - Just remain quiet.
- Voluntary service persons create mess sometimes, Withdrawing from them is best.

**Verse 2 :**

**अहं ममेति त्वमनर्थमीहसे परार्थमिच्छन्ति तवान्य  
ईहितम् । न तेऽर्थबोधो न हि मेऽस्ति चार्थिता  
ततश्च युक्तः शम एव ते मनः ॥ २ ॥**

Oh my mind, you indulge in vain ideas like 'me' and 'mine'. Your efforts, according to others, are for one other than yourself. You have no consciousness of things and i have no desire of having anything. It is, therefore, proper for you to remain quiet. [Chapter 19 - Verse 2]

- Atma talking to mind, you have only complicated Situation.
- Anartham = Problem - ऐद्रिसे - Karoti / Producing.
- You are producing problem by producing 2 fold, thoughts in form of Aham and Mama. Cause of all Sanga and attachment.



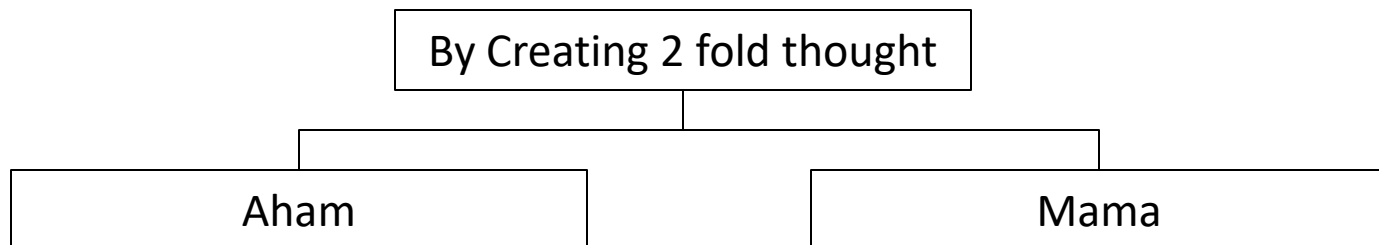
## As Atma, I am Asanga :

- I have no connection or related with anyone.
- I am related to... Ahamkara
- They are my relations / Belong to me... Mamakara.
- I - use I - Belong to others = Ahamkara

## Example : Chinmaya :

- “Top of bear in winter on Ganga - Visible” Rug - Kambli... Catch hold... I hug and then it hugs.
- Please leave the bear - On lookers say from shore.
- I have left... It is not leaving me...
- This is complexity... I belong to them and they belong to me... Sanga is problem.
- Truth I am ever independent.
- I don't require person / Situation / objects is the truth to be full and complete.

## I am now dependent :



- Like Arjuna... “Svajanam” he used.

- Aham Esham... I belong to them.
- “Mama Ete ”, they belong to me
- By Generating 2 Thoughts... you think you are doing good to me.. Really speaking you are making me more Miserable.

### **Shankara :**

- I don't have Misconception of Sankhya Philosophy.

### **What is Misconception of Sankhya?**

- Sankhya Takes mind as Prakirti - Anatma - Close to Vedanta.

Atma	Anatma	
Purusha	Prakirti - Mind Buddhi	Selfless / Dedicated toils and serves Purusha

### **Ideal - Made for each other couple :**

- Prakirti has all resources to serve Purusha.
- Purusha using services of Prakirti attains Purushartha.

### **Finite goals :**

- Dharma / Artha /Kama = Bhoga
- Apavarga = Infinite = Moksha.

- Prakirti serves Purusha to attain Bhoga and Apavarga.
- Mind - Made of 3 Gunas - Serves Purusha for providing Bhoga and Apavarga.
- With this philosophy will uphold mind in esteem, Doing selfless service for me.

### **Purusha indebted to mind :**

- Sankhya - Main philosophy

### **Shankara :**

- It is a silly philosophy!
- Prakirti serves Purusha / Aware of Purusha / Like wife serves - Sankhya forgets at beginning it says.

### **Prakirti = Achetana :**

- Mind thoughtfully intelligent is a contradiction - works for Purusha.

### **Vedanta :**

- Chidabasa makes mind sentient Prakirti is Jada...
- 1) How inert Prakirti serves intelligently Purusha
- 2) Purusha is Asanga
- Can't become related / Associated with Anything.
- How Prakirti can give Bhoga and Apavarga to Purusha.

Bhoga	Apavarga
Dharma Artha Kama	Moksha

- Receiving Prayojanam only by getting connected, both Serving intelligently and Receiving not possible.
- Mind you are inert - I don't require your help and I need no help - No Bhoga / Apavarga.

**Nirvana Shatakam : Chidananada Rupa Sivoham....**

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥३॥

Na Me Dvessa-Raagau Na Me Lobha-Mohau  
Mado Naiva Me Naiva Maatsarya-Bhaavah |  
Na Dharmo Na Ca-Artho Na Kaamo Na Mokssah  
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||3||

Neither do I have Hatred, nor Attachment, Neither Greed nor Infatuation, Neither do I have Pride, nor Feelings of Envy and Jealousy, I am Not within the bounds of Dharma (Righteousness), Artha(Wealth), Kama (Desire) and Moksha (Liberation) (the four Purusharthas of life), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [ Verse 3]

- You can't help because you are inert and I don't need anything.
- Mind helping Atma is misconception of Sankhya.
- I don't have any misconception.

**Gita :**

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।  
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ ३.१७ ॥

However, suppose there is a man who loves the self alone, who is happy with the self alone, and who is contented with the self (Alone) There is nothing to be accomplished for him. [ Chapter 3 – Verse 17 ]

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३.१८ ॥

For him there is here no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [ Chapter 3 - Verse 18 ]

- Ever independent 'Consciousness' now appears dependent.

### **Sankhya :**

- Karma of mind - Prakirti meant for Atma / Purusha...

### **Atma :**

- Mind You are working for me.

### **Shankara :**

- Mind you can't work - You are Jadam / Inert
- I don't need anything - Poornam.
- You - Inert mind can never know anything, about different goals... Because Jadam...

### **Aham Poornaha Asmi :**

- Quietude / Relaxation / Withdrawal... is best for you - oh Mind.
- This is figurative conversation - If mind inert can't address mind - Jada Antahkarana.

### **Verse 3 :**

**यतो न चान्यः परमात्सनातनात्सदैव तृप्तोऽहमतो न  
मेऽर्थिता । सदैव तृप्तश्च न कामये हितं यतस्व चेतः  
प्रशमाय ते हितम् ॥ ३ ॥**

As i am no other than the supreme eternal one i am always contented and have no desires. Always contented i desire no welfare for myself, but i wish your welfare. Try to make yourself quiet. [Chapter 19 - Verse 3]

- I am Poornaha Brahma Paramaha - Highest / Absolute reality - Non – different – identical.
- Sada Eva - All the time - Before birth of body, Near, after death of body! Sada Eva Aham Truptaha

Jnanis Action	Ajnani Action
<ul style="list-style-type: none"> <li>- Action with fulfillment</li> <li>- Leela not Baram</li> </ul> <p><b>With :</b></p> <ul style="list-style-type: none"> <li>- Tritiya Vibakti</li> <li>- Sada Truptaha - Doesn't have requirement</li> </ul>	<ul style="list-style-type: none"> <li>- Acts for Fulfillment</li> <li>- Burden</li> </ul> <p><b>For :</b></p> <ul style="list-style-type: none"> <li>- Chaturthi Vibakti</li> </ul>

### **No stress / Strain / Anxiety re :**

- Future - Glory of Brahma

### **Jnani :**

- Events can't improve / Decrease his lot.
- Till Prarabda is over, Bhagawan has made me in charge of some people - Not for fulfilment but with fulfilment.
- Don't desire for future benefit - Because Sa Deva Truptaha Aham.
- Oh Mind - I am interested in your well being.
- Work for quietude / Silencing - No work for relaxation.

## Verse 4 :

षड्भूमिमालाभ्यतिवृत्त एव यः स एव चात्मा जगतश्च नः  
श्रुतेः । प्रमाणतश्चापि मया प्रवेद्यते मुधैव तस्माच्च  
मनस्तवेहितम् ॥ ४ ॥

One who is by nature beyond the six continual waves is, according to the evidence of the Sruti's, the self of us all and of the universe. This is what i know from other sources of knowledge also. Your efforts are, therefore, all in Vain.  
[Chapter 19 - Verse 4]

- At time of ignorance I am identified with Annamaya / Pranamaya / Manomaya Koshas - Each identification creates problems.

### **Annamaya Kosha :**

- Jara and Mrithyu, old age and death... imaginations are a problem.

### **Pranamaya :**

- Ashnaya / Pipasa - Hunger and thirst

### **Manomaya :**

- Shoka and Moha... Grief and sorrow - Delusion and confusion.
- They come as waves and waves of Samsara.
- Identification with 3 Koshas = ocean, Immersed in Kosha Traya Abhimana and battered by shad Oormimaha → Kapola Brahman.

## Chapter 3 - Section 5 :

- Atma is ground - Shore in which 6 Waves are absent.
- In Kosha Abhimana Sagara - 6 waves Batter come to Atma shore - Free from Shadoormi I have gone beyond.
- I don't have Oormi Problem and don't need coast guard Sewice... one shore unaffected by Samsara.



### Verse 4 :

**षड्भूमिमात्राभ्यतिवृत्त एव यः स एव चात्मा जगतश्च नः  
श्रुतेः । प्रमाणतश्चापि मया प्रवेद्यते मुधैव तस्माच्च  
मनस्तवेहितम् ॥ ४ ॥**

One who is by nature beyond the six continual waves is, according to the evidence of the Sruti's, the self of us all and of the universe. This is what i know from other sources of knowledge also. Your efforts are, therefore, all in Vain. [Chapter 19 - Verse 4]

- I am subject different, Mind = Object.
- Instead of doing Namaskara - Pulling my legs.
- Physical deficiency belongs to Sthula Shariram
- Emotional deficiency belongs to Sukshma Shariram
- Subconscious deficiency belongs to Karana Shariram
- We get into hypnotic regression analysis to solve problem.
- Hypnotic sleep and go to past Janma - Shad Oormi Ateeta, Atma Aham Asmi.
- 3 Koshas battered by shad Oormi mala, Abyathi Virthaha - Transcending...
- Ashana Pipasa - Hunger / Thirst - Pranamaya Kosha
- Shoka Moha - Mano and Vigyanamaya Kosha
- Jara - Mrithyu - Annamaya Kosha.
- Oormi mala can't touch me.

- Atma = Inner essence of Jagrat.
- I am inner essence of Jagrat = Macro cosmic, Ishvara Prapancha Trayam.
- I am inner essence of Naha = Microcosmic living - Sharira Trayam.
- Only Sruti = Blind belief = Superstition, Supported by Yukti(Reasoning) and Anubava.
- Therefore well reconciled - Brahma sutra - Vedic
- Teaching doesn't contradict science / Reasoning / Day to day living.
- 4 Sections - 1 Chapter - Avirodha Adhyasa(Non Contradiction)
- Intellect need not feel bad to accept teaching, not blind belief - Not superstition but our Anubava.
- Pratyaksha and Sruti and Anumana Pramanam.
- This fact known and convincingly received.
- My status can't be improved by wandering mind / Excited - Restless mind.
- Mind constantly doing Cheshta...
- Asangoham... Sat chit Ananda Rupam - Do 'Nididhyasanam' - Not Cheshta.

**Verse 5 :**

**त्वयि प्रशान्ते नहि चास्ति मेदधीर्यतो जगन्मोहमुपैति  
मायया । ग्रहो हि मायाप्रभवस्य कारणं ग्रहाद्विमोके  
नहि सास्ति कस्यचित् ॥ ५ ॥**

There is no idea of difference left which deludes all people through wrong notions when you are merged. For the cause of all wrong notions is the perception of (The reality of ) difference. These wrong notions Vanish as soon as one is free from this perception. [Chapter 19 - Verse 5]

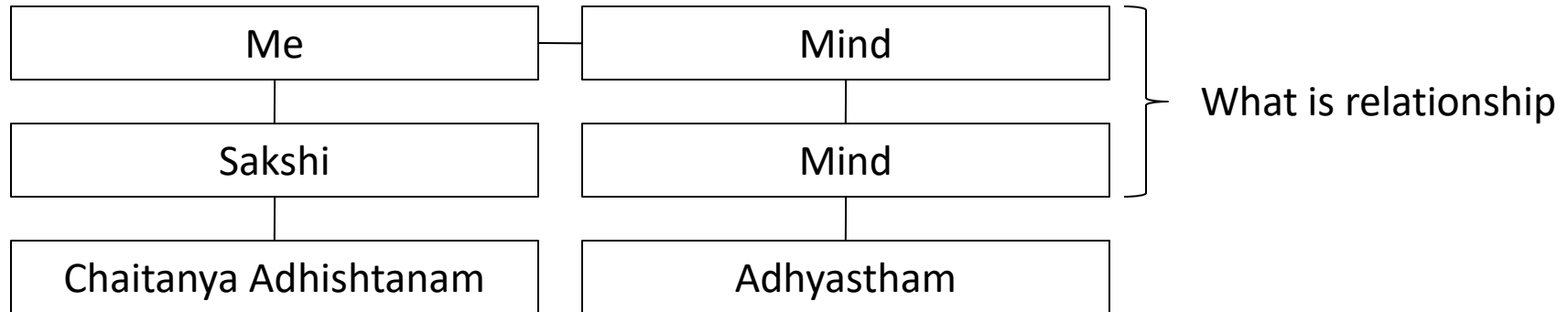
## **Ajnani can't do 'Nididhyasanam' :**

- Nididhyasanam = Assimilation of Jnanam.
- Presupposes conception - Food to digest not eaten / Consumed.
- Jnani does 'Nididhyasanam' to have Jnana Nishta - On mind - When you become active, You create problem.
- When you are relaxed / Quiet - No problem, Therefore remain relaxed.
- Proved through Anvaya Vyatireka - Logic

Verse 6 :

न मेऽस्ति मोहस्तव चेष्टितेन हि प्रबुद्धतत्त्वस्त्वसितो  
ह्यविक्रियः । न पूर्वतत्त्वोत्तरभेदता हि नो वृथैव  
तस्माच्च मनस्तवेहितम् ॥ ६ ॥

I am not deluded by your efforts. For i have known the truth and am free from all bondage and change. I have no difference in the conditions preceding the knowledge of truth and succeeding it. Your efforts, oh mind, are, therefore, useless. [Chapter 19 - Verse 6]



- Asangoham(Unaffected)... / Adhishtana Adhishteya Sambandha.

Ahamkara	Mind
Karta	Karanam - Sambandha

- Therefore one is Affected by Other.

## **Here Sakshi and Mind :**

### **Sakshi :**

- Asanga Chaitanyam - It can't have any Sambandha.
- Space can't have relationship with any Object even though very close.
- I Sakshi am Asanga Chaitanyam including the mind... and I am of a higher order of reality - Paramartika Chaitanyam.
- I am... Mind is Vyavaharika Tattvam, No relationship possible.

### **Compromised relationship :**

- I am Adhishtanam - Mind is Adhyastham on me - Can't Affect me - False movie can't affect real Screen.
- While universe and happenings like movie, I am like screen, making movie happen.
- What happens in movie - I screen am not affected.

### **Such Sakshi is dialoguing with mind :**

- Oh mind, I have no objection in your being active - You can't improve / Bring down my Shudhatvam / Poornatvam.
- All your karmas waste w.r.t Sakshi, has Vyavaharika benefit - Dream individual.
- In dream, drinks dream water and quenches thirst.
- Both belong to same order of reality - Waker not affected.
- Mental changes bring about Vyavaharika changes - Can't change real Me.

## Verse 7 :

**यतश्च नित्योऽहमतो न चान्यथा विकारयोगे हि भवेद्-  
नित्यता । सदा प्रभातोऽहमतो हि चाद्वयो विकल्पितं  
चाप्यसदित्यवस्थितम् ॥ ७ ॥**

As i am eternal i am not otherwise. Transitoriness is due to the connection with change. I am always self-effulgent and therefore without a second. It is ascertained that everything created by the mind is non-existent. [Chapter 19 - Verse 7]

- Meditation on teaching - Conviction required on teaching. Otherwise not efficacious.
- Intellectually must be convinced, Meditation for assimilation.
- Thoroughly study Gita and Upanishads and get convinced.
- If not convinced - Go to Mananam, Convince intellect and then come to 'Nididhyasanam'.
- 'Consciousness' is eternal I know - Can't become different from what I am now.

### **Eternal can't undergo change :**

- Yasmat Aham Nitya... Tasmāt Aham Nirvikara, Yat Satve...
- All struggles to be free from what i am not
- Marriage - Not for spoken - Householder I, better than
- Child - To convert householder i to father i
- Son in Law - Father i to father - In Law I / Grandfather I

- All hits with knobbing of external switches is to change I - Here, Improved I, Image - build up.

## **Why to build up?**

- Because I am not satisfied with present image.
- Samsara = Self transformation effort.

## **Shankara :**

- I want to work for transformation of I.
- I am Nitya Shudha / Mukta / Buddha - I Don't need new requirements.
- Atma can't be improved - Not subject to change, Not going to be different from what I am.
- If modification / Mortal Ahamkara / Subject to destruction, Subject to improvement / change.

## **Tattwa Bodha : All changes classified into 6 :**

- Asti / Jayate / Vardate / Viparinamate / Apakshiyate / Vinashyati.
- Yatra Yatra Vikara... Tatra Tatra Anityatva
- Yatra Yatra Nityatva... Tatra Tatra Vikara Abava.
- I am Nitya Sakshi... not subject to all changes.
- I am not improvable, means Incorrigible / Hopeless, means I don't require improvement, Already perfect.
- Nitya Shudha Svabava Asmi. Since Nitya - No Vikara - Sada Prabhata Asmi.

## Why free from modifications?

- Because they belong to matter.
- 3 Sharirams = Matter  
= Sthula / Sukshma / Karana - Matter
- I am non material spirit / Consciousness principle.
- In entire creation only one entity - 'Consciousness' Science studies matter - Not 'Consciousness'.
- You are non-material 'Consciousness' - I am Chaitanyam.

## What I experience is matter :

- Aham Sada Prabhatava / Jyoti Svarupaha ever evident - without requiring process of experience.
- Employing sense organs and Entertaining relevant thoughts.
- Entertained thought = Experience - Inner process takes place for experience.
- Consciousness ever experienced - without a process, Experienced as Aham Aham.

## Dakshinamurthy Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।  
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रयाभद्रया  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

Baalya-Adissv(u)-Api Jaagrad-Aadissu Tathaa Sarvaasv[u]-Avasthaasv[u]-Api  
Vyaavrttaasv[u]-Anu-Vartamaanam-Aham-Ity[i]-Antah Sphurantam Sadaa |  
Sva-[A]atmaanam Prakattii-Karoti Bhajataam Yo Mudrayaa-Bhadrayaa  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||7||

During Boyhood and Other stages of Life (Youth, Old age etc), during Waking and Other states (Dreaming, Deep Sleep, Turiya etc) and Similarly in All Conditions the Atman Always Shines as the "I" Within, Free from All Conditions but at the same time Present in All Conditions, The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this Knowledge which is represented by the Auspicious Cin-Mudra, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.[ Verse 7]



- Advaya = without 2<sup>nd</sup> , Nondual - only one.
- Nondual 'Consciousness – without second... Experiencing Material universe - Object of experience.

Atma	Anatma - Body
<ul style="list-style-type: none"> <li>- I am Subject - Spirit(Real)</li> <li>- Subject - Real</li> </ul>	<ul style="list-style-type: none"> <li>- Object = matter = see Experienced not counted as No.2</li> <li>- Doesn't deny experience because its unreal</li> </ul> <p><b>Asat :</b></p> <ul style="list-style-type: none"> <li>- Unreal Object can't be counted along with real subject</li> </ul>

### How world unreal?

- Really experiencing... Like dream, experienced as though real object.
- It doesn't exist separate from observer 'Consciousness'
- Asat = Mithya = Unreal object
- Real = Subject = Atma, Mandukya Upanishad 2<sup>nd</sup> and 3<sup>rd</sup> Chapter.

## Verse 8 :

**अभावरूपं त्वमसीह हे मनो निरीक्ष्यमाणे न हि युक्तितो-  
ऽस्तित्ता । सतो ह्यनाशादसतोऽप्यजन्मतो द्वयं च  
चेतस्तव नास्तितेष्यते ॥ ८ ॥**

Scrutinised through the reasoning that reality is never destroyed and unreality never born, you have no (Real) existence. You are, therefore, Oh my mind, non-existent in the self. Having both birth and death, you are accepted as non-existent. [Chapter 19 - Verse 8]

- Based on 2<sup>nd</sup> and 3<sup>rd</sup> Chapter - Mandukya Upanishad.
- Whatever is impermanent is unreal.

## Adayante Nasti :

- What is really existent can never be destroyed, Permanent - Sat.
- Asat - Non existent is permanently non existent.
- Non existent - Not born / Can't be born.
- Existent - Not born / Need not be born.
- What is born... Not existent category / Not non existent category.
- Seemingly Existent = unreal  
= Subject to birth / Death
- Atma = Sad Asat Vilakshana
- Whole creation subject to birth / Death / Has Srishti / Sthithi / Laya... seemingly existent One... Mithya.

## Shankara :

- Mind also seemingly existent Mithya, part of this world subject to birth / Death.

## Tattwa Bodha :

- Yathesham Samashti Sattvica Anushtat...
- Manah / Buddhi / Chitta / Ahamkaram Sambutani..
- Looks at mind and says - You are unreal.

## What benefit you are going to give me!

- Existing thing doesn't have birth and death - Anasha, Non existent - Asat - Can't have birth and death.
- Mind has birth and death... Therefore you are different.

Sat	Asat
Existent	Nonexistent

- Therefore your status is Seemingly existent = Unreal  
= Paratmatu Satyasya Abava  
= Mithya

## Mind :

- Really non existent / Seemingly existent.
- Seemingly beautiful means not beautiful.
- Mind - You are a shadow - Don't want to box with a shadow wasteful experience.

- Trying to improving Mind = Shadow boxing.
- Kavalai - We are always obsessed with mind.

**Verse 9 and 10 :**

**द्रष्टा च दृश्यं च तथा च दर्शनं भ्रमस्तु सर्वस्तव  
कल्पितो हि सः । दृशेऽपि भिन्नं न हि दृश्यमीक्ष्यते  
स्वप्नप्रबोधेन तथा न भिद्यते ॥ ९ ॥**  
**विकल्पना वापि तथाद्वया भवेदवस्तुयोगात्तदलातचक्रवत् ।  
न शक्तिभेदोऽस्ति यतो न चात्मनां ततोऽद्वयत्वं श्रुति-  
तोऽवसीयते ॥ १० ॥**

As everything-the seer, seeing and the seen is a false notion superimposed by you, and as no object of perception is known to have an existence independent of that of the self, the self is one only. When this is so, the self in the state of deep sleep does not differ from itself when in waking (or dream). Unreal like the circular form of a burning torch, superimposition also has no existence independent of that of the non-dual self. The oneness of the self is ascertained from the Sruti as the self has no division within itself on account of different powers and as it is not different (in Different bodies). [Chapter 19 - Verse 9 and 10]

**Essence of this Sloka :**

- Brahman / Aham Satyam - Jagan / Mind Mithya, Greatest tormentor is Mind.
- All problem = Mental turbulence.
- World doesn't cause turbulence until it enters the mind.

## Panchadasi :

- Worth event / News - Enter mind then it has effect.
- What always disturbs us is thought formation in the mind.

## Amrita-Bindu Upanishad :

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।  
बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥ २ ॥

mana eva manuṣyāṇāṃ kāraṇaṃ bandha-mokṣayoḥ  
bandhāya viṣayāsaktaṃ muktaṃ nirviṣayaṃ smṛtam ॥ २ ॥

Mind alone is the cause for people's bondage and liberation. When attached to objects, it leads to bondage. When free from objects, it leads to liberation. [ Verse 2 ]

- In sleep, mind passive... Therefore Ananda Svarupa, world = Mind... for all practical purpose.
- Seeming Jagan Mithyatvam = Mano Mithyatvam.
- Therefore Jeevan Mukti is possible.
- Therefore Aham Satyam - Manah Eva Mithya Toughest to swallow.

## This is only permanent solution :

- Others palliatives... temporary relief, comes again like steroid - Sleeping pill works for sometime.

## Svetasvatara Upanishad :

वेदाहमेतं पुरुषं महान्त-मादित्यवर्णं तमसः परस्तात् ।  
तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

vedahma etam puruṣam mahantam adityavarṇam tamasaḥ parastat ।  
tam eva viditvati mṛtyum eti nanyah pantha vidyate 'yanaya ॥ 8 ॥

I have realized this Great Being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths. [Chapter 3 – Verse 8]

<b>Drishta</b>	<b>Drishya</b>	<b>Darshana</b>	} Plurality - Unreal, Hallucination
Subject	Object	Instrument	

### Created by whom?

- Projections created by my own mind - Kalpitam = unreal.

### Why unreal?

- No object can prove existence independently.
- Existence always proved by subject.
- If object exists which can't be experienced by anyone at anytime... what is status of object... Then we say it is non existent.
- Object is proved by experience and Experienter / Subject.
- Therefore, Every object requires subject to prove its existence.
- If an object's existence is proved by subject it proves that existence of object depends upon the subject.
- Therefore Every object has dependent existence dependent on existence consciousness.
- We never experience object which has an existence independent of subject.

## **“Drishene Drishyam”**

- Object's existence is dependent on subject.
- Whatever has Dependent existence is called unreal.
- Doesn't have its own existence.
- Mirage water doesn't exist separate from sand.
- Therefore subject is real - Object is unreal.

Verse 9 and 10 :

द्रष्टा च दृश्यं च तथा च दर्शनं भ्रमस्तु सर्वस्तव  
कल्पितो हि सः । दृशेच्च भिन्नं न हि दृश्यमीक्ष्यते  
स्वपन्प्रबोधेन तथा न भिद्यते ॥ ९ ॥  
विकल्पना वापि तथाद्वया भवेदवस्तुयोगात्तदलातचक्रवत् ।  
न शक्तिभेदोऽस्ति यतो न चात्मनां ततोऽद्वयत्वं श्रुति-  
तोऽवसीयते ॥ १० ॥

As everything-the seer, seeing and the seen is a false notion superimposed by you, and as no object of perception is known to have an existence independent of that of the self, the self is one only. When this is so, the self in the state of deep sleep does not differ from itself when in waking (or dream). Unreal like the circular form of a burning torch, superimposition also has no existence independent of that of the non-dual self. The oneness of the self is ascertained from the Sruti as the self has no division within itself on account of different powers and as it is not different (in Different bodies). [Chapter 19 - Verse 9 and 10 ]

- Mind creates problem by creating Triputi or duality.
- As Non-dual I - I don't have any problem - which I can clearly experience in deep sleep state.
- In sleep, not problem for myself / Others and others not problem for me.



## **Advitiya Avastha - Brihadaranyaka Upanishad :**

- Aveda / Alokaha - Description of sleep.
- In Advaitam I have transcended all problems, Mind creates duality and problems.

## **Triad :**

- Observer / Observed / Observation(Instrument)
- Triputi is projection of mind.
- No world which exists separate from me.
- Drishya Prapancha can never exist, separate from me because its, existence has to be proved by me alone.
- Object can't reveal its existence by itself.
- Its existence only proved by subject observer.
- Drishyam has to be proved by Drishta / Subject.
- Therefore every object has dependent / Borrowed existence, borrowed from observer and is called Mithya.
- Therefore Sarvam Brahma Mithya Vastu...
- Mind is your mischief - You can never experience an object which has an existence independent of subject.
- World = Mithya Prapancha non separate from me.
- No division at all - Non dual at all times.

## **Reinforces :**

- In Sushupti I am non-dual
- In Svapna I am seemingly divided in form of subject / Object instrument - No real division.
- Svapna mountains don't exist separate from me observer.

## **Example :**

- I help some one in dream, who is falling into well - I woke up.
- Will I be worried in Jagrat Avastha about other person to be rescued?
- On waking person disappeared.
- I am undivided in dream also. Even though, I experienced him separately.
- In Sushupti I have no division.
- In Svapna I have seeming division but no real division(Seemingly intelligent means not intelligent)
- Extend to Jagrat - Same story... Seemingly divided - Really not divided..
- Not able to accept in Jagrat. Division apparent - Division appears solidly - really.
- Clearly see - It is apparent - Students in middle / Far away.
- In Svapna you thought the same.
- Nobody accepts dream as dream.
- Waking channel 2 - Of dream will never be accepted
- Yat Sakshat Kurute... (Dakshinamurthy Stotram)

## Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।  
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam  
Pashyann-Aatmani Maayayaa Bahir-Ivo[dbhuutam Yathaa Nidrayaa |  
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [ Verse 1 ]

- World understood as dream only from standpoint of Turiya.
- From Vishwa angle - Waking world real
- From Teijasa angle - Dream world real
- From Turiya Angle - Both worlds unreal

### Verse meaning :

- Atma not divided in sleep / Dream only seeming division.
- In same way, after you wake up to Turiyam...
- Atma not divided into Triputi of Drashta / Drishya / Darshanam
- One is objective in dream - Waking - Vyavaharika
- One is subjective dream - Dream - Pratibasikam

## Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

- Uttishata Jagrata - May you wake up in waking.
- Woken up and waking... sleep walking in Jagrat according to Upanishad.

### Verse 10 :

- Experience of duality - Not proof of reality.
- In Svapna experience duality, capable of producing Sukham - Dukham / Karma / Moham.

### Gauda - Vaitatya :

- Dream clearly experienced / Tangible - Capable of Sukham / Dukham / Has utility - But doesn't prove reality - On waking up know unreal.
- Seeming duality - No substantiality of its own, Unsubstantial Namarupa.
- Alota Chakra vatu / Agar Bathi with glowing tip - Move in dark room - Seeming pattern appears substantial.
- One non-dual glowing tip...
- Similarly one non-dual glowing up of 'Consciousness'
- Consciousness - in seeming motion appears as world? Spandatam

- No world exists separate from me - observer.
- Triad is projection of mind - Drishya Prapancha proved by me alone.
- Objects can't reveal its existence by itself.
- Existence proved by observer.
- Swapna doesn't exist separate from me the observer.
- Jagrat doesn't exist separate from the observer.
- Waking world only Nama / Rupa.
- Division non different from Nondual Atma.
- Doesn't exist separately - Its one Atma...

### **Verse 6 : Are there many observers / Atmas?**

- Drishyam may not be there - Each has seeing / Talking faculties and differ from Drishta.

### **Sankhya Yoga Vaisekas Nyaya :**

- Many Atmas... Atma Bahutvam Location and faculties do not belong to Atma but to Upadhi and mind / Body, not to Consciousness.
- Consciousness - Not in Adyar - Body / Mind in Adyar.

### **Upahita Chaitanyam has no faculties?**

- No Shakti Bheda in Atma.
- Different 'Jivatma' do not have different Sanchita / Prarabda / Agami, Attributes belong to Chidabasa not chit.

- Reflected moon has Chanchalitvam because of moving lake / Mirror.
- Pratibimba Chandra = Reflected moon is disturbed.
- Bimba Chandra has no motion - Guna / Karma / Karma Bheda Nasti.
- Therefore Atma is non-dual ascertained by Sruti.
- Duality negated by Sruti and logic.
- Non duality not property of Atma to objectify Atma.
- Since Atma is Unobjectifiable, therefore can't talk of non duality as property.
- Advayam means negation of duality = Freedom from duality.

**Verse 11 :**

**मिथश्च भिन्ना यदि ते हि चेतनाः क्षयस्तु तेषां परि-  
माणयोगतः । ध्रुवो भवेद्भेदवतां हि दृष्टो जगत्क्षय-  
श्चापि समस्तमोक्षतः ॥ ११ ॥**

If, according to you, souls were mutually different and so Limited (By one another) they would meet with destruction as all such things are seen to come to an end. Again, all being liberated, the whole world would meet with extinction. [Chapter 19 - Verse 11]

**All commit same blunder - Each Atma All Pervading?**

- Dushtatva Darshanam - Brahma Sutras expose other philosophers
- Lets assume many Atmas are there.

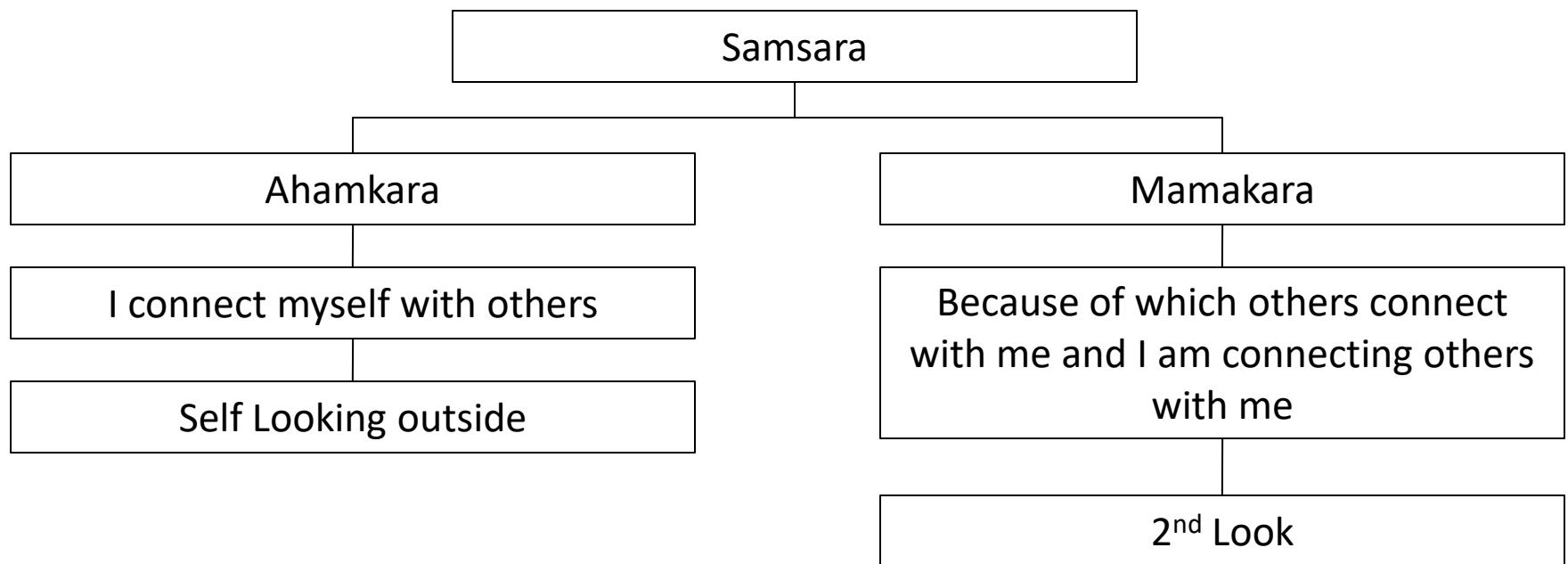
Verse 12 :

न मेऽस्ति कश्चिन्न च सोऽस्मि कस्यचिद्यतोऽद्वयोऽहं  
न हि चास्ति कल्पितम् । अकल्पितश्चास्मि पुरा प्रसि-  
द्धितो विकल्पनाया द्वयमेव कल्पितम् ॥ १२ ॥

There is no one who belongs to me nor is there anyone to whom i belong as i am without a second. The world which is superimposed does not exist. My existence being known to be anterior to superimposition, i am not superimposed. It is duality only that is so. [Chapter 19 - Verse 12]

**Meditator - Pure Atma :**

- Atma can't have dialogue with mind, because dialogue requires help of mind.
- Using mind for dialogue but not including mind in me is Baga Tyaga Lakshana.
- Using mind, doing dialogue with mind while dialoguing, don't include mind as my part.
- Discriminated myself from mind.
- Using mind but not including mind as me.
- I Sakshi am addressing mind...
- You have created 2 Powerful misconceptions because of which Samsara is going on. 43



- Either I and mine - I and world - Mutually get hooked to each other by mind and world interaction / Vyavahara in Jagrat and its called Samsara.

### Why misconception?

- Because I am Asanga Chaitanyam which can't connect with anyone.
- I can't hold space - Space can't hold me - Space is Asanga.
- Similarly I am Nirmama / Nirahamkara, Not knowing this - I and world are connected.
- I have no relation because no 2<sup>nd</sup> thing... I am Advayayam.
- There is nothing belonging to me as in sleep and I do not belong to anyone... Soham Kasyachit...
- Because I am non dual Atma...



- I Experience duality... Relations standing.
- In Meditation, they give March past.

### **How no Sambandha?**

- Kalpitam Na Asti...
- That which is Mithya / Lower order of reality... Available for experience but has no reality of its own = Kalpita.
- Vastu - / Mithya Vastu / Vyavahara / Lower order reality.

### **Satya Vastu :**

- Mithya Vastu / Prapancha as good as not there like dream - Experienced but not reality.
- Experience not proof of reality - Advaitam.
- Experience is proof of non-reality.
- Yatu Drishyam Tatu Mithya - Drishyatvatu... Svapnatu...

### **Once you assimilate, then say :**

- What is experienced not reality.

### **What is reality?**

- I Experienter alone reality which is never object of experience.
- Prapancha Mithyatvaya - Svapnavatu.
- Aham Satyam Vyatriktena Svapnavatu.

## **My Logic :**

- Kalpita Prapancha Nasti - No relation at all.
- For Vyavahara purpose / Functional purpose... Accept Aham and Mamakara.
- Functional Ahamkara required.
- Functional Ahamkara not factual
- Sunrise / Sunset - Not factual - Used for functional purpose - Not fact.

## **Purva Pakshi : Angry :**

- Is Atma Kalpitam? / Projection / Superimposition / Mithya?

## **Shankara :**

- Every unreal Vastu is superimposed on real...
- Existence borrowed from real substance.
  - Shell / Silver
  - Ghost / Post
  - Rope / Snake
- Adhishtanam should not be Kalpita Vastu..
- One Ultimate Satyam = 'Consciousness' / Adhishtanam.
- I Sakshi Tattvam / Akalpita Vastu who is talking of Kalpita.
- Prapancha am not superimposed by Adhishtana of all superimpositions.
- Appearance of Mithya pre-supposes sat Adhishtanam.

- What existed before all Kalpanas / Superimpositions or Mithya appearances is Akalpita Un- superimposed reality.
- I Chaitanyam am evident before arrival of Mithya Prapancha.
- Before world is superimposed, I am there as self evident.
- I Am never an object of superimposition.
- I Atma am self evident
- I Am Adhishtanam available before appearance of Mithya world - Not Adhyasa.
- Everything else other than me is superimposition.

### **Dualistic universe consisting of :**

- Vishwa and Sthula Prapancha - Prathama Pada
- Teijasa and Sukshma Prapancha - 2<sup>nd</sup> Duality
- Paramatma and Karana Prapancha - 3<sup>rd</sup> Duality
- All Dvaitam Superimposed on me – 4<sup>th</sup> Pada - Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
प्रपञ्चोपशमं शान्तं शिवमैद्वतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,  
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram  
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

### Verse 13 :

विकल्पना चाप्यभवे न विद्यते सदन्यदित्येवमतो न  
नास्तिता । यतः प्रवृत्ता तव चापि कल्पना पुरा  
प्रसिद्धेर्न च तद्विकल्पितम् ॥ १३ ॥

The unborn self can never be regarded as non-existence because there cannot be the superimposition of existence or non-existence on it. What exists prior to you and on which you yourself are superimposed cannot itself be superimposed. [Chapter 19 - Verse 13]

- Reflect on the Verses - W.r.t Atma... No Controversy possible.
- Sat / Asat Chetana / Achetana  
Karana / Karyam } All Vikalpas / Debates done by Mind, only mind  
has Sankalpa Vikalpa
- Mind is creation which arrives later as Kalpana / Property.
- In Sushupti / Pralaya - No Kalpana - No Mind Available.
- Atma Adhishtanam which exists before, arrival of debating mind.
- Child debating, asking do I have parents...
- I doubt ! Question / Child is, because of parents.

- Do I have parents or not - Child can't analyse.
- Similarly mind can analyse, everything else whether it is Sat / Asat.
- Can't question Adhishtanam upon which mind has arrived.
- Mind is able to exist / Debate because of Adhishtanam.
- Existent / Non existent not possible w.r.t. Adhishtanam Atma.
- Bava = Janma / Utpatti.

### **Why Atma is Abavaha?**

- Janma Rahita - Nitya Adhishtana Atma.
- Atma doesn't come under Asat category Shankara - Negated world in verse 12.
- If world non- existent - Your Atma is Non-existent - Purva Pakshi in verse 12.
- Atma is Adhishtana for controversy, Existence of questioner can't be questioned.
- Your mind's arrival is because of Adhishtana Atma - Me.

### **Example :**

- You are cutting branch upon which you are sitting.

### **Mind :**

- Your projection is because of me Adhishtana.
- I was existent before your arrival.

### **In Sushupti state :**

- Even when your mind was not there, I was existent and upon that alone mind has originated.

- In tomorrow's sleep - Mind will resolve, into me Adhishtanam alone.
- I am there before you / After you and during,  
your presence also - Never question my existence
- I am proved even before mind's arrival.
- Adhishtana Atma - Not projection / Superimposition, Argument to refute Shunyavada.
- Negates world / Anatma and Atma
- Atma's existence is ever established, Adhishtana Atma Chaitanyam not Mithya projection - Not Kalpitam.

Very powerful  
statement of Atma

Verse 14 :

**असद्द्वयं तेऽपि हि यद्यदीक्ष्यते न दृष्टमित्येव न चैव  
नास्तित्ता । यतः प्रवृत्ता सदसद्विकल्पना विचारवद्वापि  
तथाद्वयं च सत् ॥ १४ ॥**

The duality seen to be pervaded by you is unreal. That it is not seen is no reason that the self does not exist. That from which the wrong notions of existence and non-existence proceed must exist. And just as a deliberation ends in a conclusion, so, all things superimposed have a final substratum in the really existing and non-dual self. [Chapter 19 - Verse 14]

## Oh Mind :

- Whatever you perceive, outside is false projection – unreal.
- All Dvaitam - Dualistic Prapancha is Mithya...
- Non-existent - Doesn't have its own existence - Has borrowed existence - Because it is experienced by us.
- Like Swapna Prapancha experienced by us.

## Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते  
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate  
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [ Chapter 1 - Verse 4 ]

- What you are objectifying is not ultimate reality.
- Disturbs Dvaita Baktas.
- God - Mithya - Objectifiable status
- God - When merges with subject is real - Satyam
- Unobjectifiable( subjective God )is real.
- Anything experienced - Asat - Really non-existent.

## Missed :

- What is not experienced by you... That Atma / Subject / Observer / Unobservable observer alone is Satyam.
- Generally, whatever not experienced is Nonexistent / Not seen... Adrishtam = Asat... Is Vyapti - Generalisation.
- Atma not perceived but not non-existent.
- Kumbakaram - Kindle Pannaren...

## Example :

- For Nonexistent Buddhi...

## Vedantin :

- Non experience not proof of non existence, Absence of proof - Not proof of Absence.

## Example :

- Eyes do not perceive elephant - Therefore elephant not there.

## Can't say :

- Eyes not there - Defective generalisation.
- Non - Objectification not proof for non existence.
- Non - Objectification of Atma is not proof for non existence of Atma.
- Not able to objectify like clip / Pillar because it is subject / You.



## Sardarji :

- In my house there are 3 - My wife / child - who is 3<sup>rd</sup> Taxi driver.
- Non objectification not proof of non existence because I am existent.
- Non-existence not proof of non - Existence.
- All controversy should be resolved into existent thing - Verdict = Resolution ground.
- Sad - Asad Vikalpas must resolve into existent Adhishtanam, which is Sat Brahman not Asat.
- Non-dual Adhishtanam has to be sat - Different from Asat... Therefore Shunyavada not correct.

Verse 14 : Meditator Jnani pointing out :

असद्द्वयं तेऽपि हि यद्यदीक्ष्यते न दृष्टमित्येव न चैव  
नास्तित्ता । यतः प्रवृत्ता सदसद्विकल्पना विचारवद्वापि  
तथाद्वयं च सत् ॥ १४ ॥

The duality seen to be pervaded by you is unreal. That it is not seen is no reason that the self does not exist. That from which the wrong notions of existence and non-existence proceed must exist. And just as a deliberation ends in a conclusion, so, all things superimposed have a final substratum in the really existing and non-dual self.

[Chapter 19 - Verse 14]

- What you experience outside as Dvaitam is Asat / Mithya... Not Satyam biggest argument in Vedanta.
- It doesn't have sat of its own - Has borrowed sat / Dependent existence.

**Question to Swamiji : (How it exists after death of body?)**

- What is satyam? I 'Consciousness' principle.

**Satyam :**

- Object world proved only by subject 'Consciousness'
- Existence of external world proved by Consciousness.
- Therefore world has borrowed / Dependent existence - Mithya.

- I - observing 'Consciousness' alone is satyam - Because objective world proved only by subject 'Consciousness'
  - Existence of I - 'Consciousness' principle is not dependent on existence of world. It is self evident.
  - Terse - Technical verses - Requires Subtle 'Mind'
  - Whatever seen by mind =Asat
  - Atma is Sat
- } Na Chakshur Gachhati / Vak / Manaha not perceptible to any instrument

### Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो  
न विद्यो न विजानीमो यथैतदनुशिष्या  
अन्यदेव तद्विदितादथो अविदितादधि  
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah  
na vidmo na vijanimo yathaitad-anusisyat  
Anyadeva tad vidad atho aviditadadhi  
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [ Chapter 1 - Verse 3 ]

### How Atma is sat when I can't see Atma?

- When I attempt to see... can't see like Atma like Sun / Moon / Etc - object.

### Upanishad Declare :

- Na Chakshur Gachhati... Not perceivable / Experiencable to any instrument.

## Doubt :

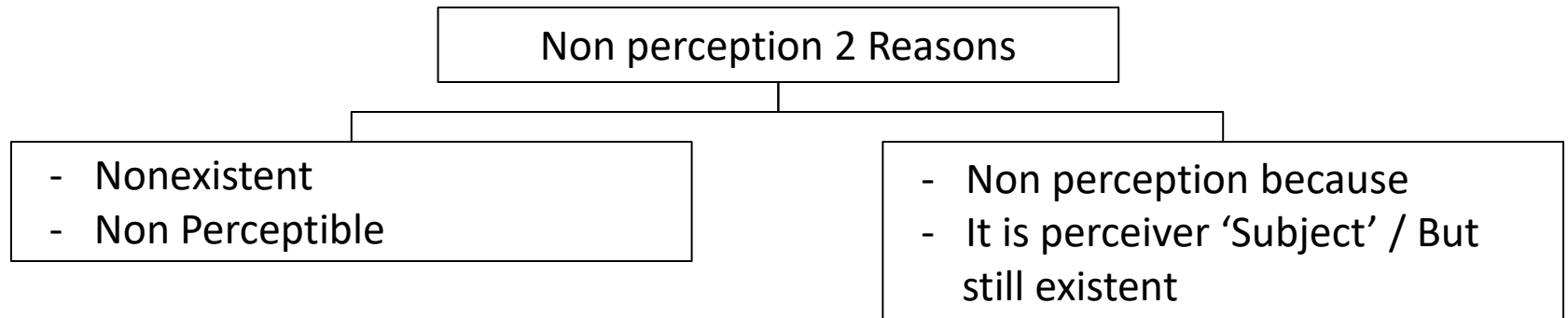
- Atma is non-existent because, non-perceptible like my horn.
- Non perceptible = Non existent
- Flowers in sky - Adhrishyatvat Like Narasinga - Man's horn.

## Shankara :

- Atma's non perception is not proof of non-existence

## Example :

- Eyes do not perceive themselves / Can conclude eyes not there...



- Dvaita Prapancha - Is it sat or Asat - Vedanta.
- Existent / Non existent because of which Atma has to be existent.

## Example :

- Did student come in the morning - Had come / Not come.
- Arrival / Non Arrival - Debate... Possible because of Atma.
- That Atma has to be Existent.

- Consciousness / Because of which world is perceived and not perceived.
- Adhishtana Atma - Sat / Asat Vikalpana.
- There is controversy regarding, existence / Non existence of world.

### **Atma Beyond controversy :**

- Controversy can be w.r.t. Object... Not with reference to subject, Subject conducting controversy is existent - Even though not separable.

### **Therefore Atma is Sat Rupa :**

- This and that resolved in conclusion which is existent.
- Vadi and Prativadi resolve into verdict - Advayam / Sat existence.
- Can never doubt Sat in which, all controversies are resolved.
- Whether world is existent / Non existent... All controversies have to be resolved into Sat.

### **Mandukya Upanishad :**

- Paraspara Virudyante... Advaitam beyond all controversies.
- Shunyavada - Nihilistic - close to Advaita - object and subject Shunyam, Negates world as unreal - Everything unreal...

### **Shankara :**

- What is Adhishtanam substratum on which unreal world is resting?

## Unreal World is resting?

Real	Unreal
<ul style="list-style-type: none"><li>- Rope</li><li>- Waking</li><li>- Shell</li><li>- Desert</li><li>- Adhishtana</li><li>- Gold</li><li>- Karya</li><li>- Lord</li></ul>	<ul style="list-style-type: none"><li>- Snake</li><li>- Dream</li><li>- Silver</li><li>- Mirage water</li><li>- Adhyasa Sambandha</li><li>- Ring</li><li>- Karana Sambandha</li><li>- Jiva Ishvara</li></ul>

## Sarvam Shunyam :

- Object and Subject, Shankara = Your Buddhi Shunyam.
- Unreal requires real Adhishtana - Not Shunyam.
- Adhishtanam has to be sat principle even though non Objectifiable.
- Atma is sat... Shankara refutes Shunya here - Didn't do it in Brahma Sutra by Vyasa.

## Verse 15 :

सदभ्युपेतं भवतोपकल्पितं विचारहेतोर्यदि तस्य नास्ति-  
ता । विचारहानाच्च तथैव संस्थितं न चेत्तदिष्टं नितरां  
सदिष्यते ॥ १५ ॥

If the duality, created by you and assumed by us to be real so that an investigation of the truth might be possible, were non-exist, truth would remain unascertained, owing to the investigation becoming impossible. The existence of a reality must be accepted as a matter of course if an unascertained nature of truth is not desirable. [Chapter 19 - Verse 15]

### Reality = Existence sat principle :

- Sometimes use chit for reality... Both subtle topics.
- Panchadasi - Shunyavadi - Negated by  
Shankara - you are not existing  
Shunyavadi - Everything non existent

### Dvaita Prapancha - Sat / Asat?

- There is something which is sat or Asat...
- Predication enquiry regarding something existing - Subject of enquiry Dvaita Prapancha.

### Before conclusion :

- Asat Vada can't be maintained.
- Therefore Dvaita Prapancha exists - Asat Vada can't be maintained.

- World - Dvaitam is object of debate / Bone of contention.
- Something for enquiry = Sat
- Nothing for enquiry... Can't conclude, Asat because conclusion requires enquiry.

### Therefore Vichara Hannah :

- Dvaitam - Not available for enquiry, Accept Dvaita Prapancha and subject.
- In absence of enquiry not acceptable to you then, Dvaita should be accepted as Sat/ existent as object of enquiry.
- Nama Rupa - Mithya - Adhishtanam = Sat Can't conclude as Asat.
- To conclude Asat is reality - Require object of reality as sat.

### Verse 16 :

**असत्समं चैव सदित्यपीति चेदनर्थवत्त्वान्नरशृङ्गतुल्य-  
तः । अनर्थवत्त्वं त्वसति ह्यकारणं न चैव तस्मान्न  
विपर्ययेऽन्यथा ॥ १६ ॥**

(Objection). What is called real is, as a matter of fact, unreal like a human horn as it does not serve any purpose. (Reply) That a thing serves no purpose is no reason why it should be unreal and that a thing serves some purpose is no reason (On the other hand) why it should be real. [Chapter 19 - Verse 16]

- Mind / Purva Pakshi - Comes with suggestion... wants to say - Everything is Asat.
- Objective universe and Atma - Adhishtanam is Asat.



## Purva Pakshi :

- Atma is Sat... Tushyatu Durjana Nyaya... For your happiness... I accept Adhishtana  
Atma is sat... Beyond Vikalpa / Duality / Empheral world.
- That sat Atma is as good as Asat, because that Atma is useless – Nishprayanatvat.

## Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण-मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adreshyam-agrahyam-agotram-avarnam akasuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susukshmam tad-avyayam yad bhuta-yonim pari-pasyanti dhiraḥ ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

- Yat Adreshyam - Beyond world - No smell / Touch / Not perceived / Consumed / Not available for transaction, Avyavaharyam therefore Useless.

## Shankara's Answer : 1<sup>st</sup> :

- This Sloka...

## 2<sup>nd</sup> :

- Next Sloka... Useless not proof for non existence.
- Utility not proof for existence.
- Utility and existence have no Karya / Karana Sambandha.
- Things may be existent / Useful thing may be non existent.

## **Purva Pakshi :**

- You are Existent / Useless...

## **Example :**

- Appendix useless / Existent
- In appendicitis operation - Removed.
- Non utility not criterion for Nonexistence
- Atma Asti - Avyavahara Api... Vice versa... Non existent may be useful.

## **Road :**

- No thorns / Glass pieces, Non existent... Because of absence of thorns / Road useful.
- Utility of road - Because of non existence of thorns.
- Therefore no connection between existence / Non existence.
- Therefore don't give this reason for Atma - Being Sat /Asat...

## **2<sup>nd</sup> Argument :**

- Advaya Atma - Mind existent... As good as Nonexistent...
- Anarthatvat - Nish Prayojana - Useless...
- Atma like rabbit's horn... Useless... Nonexistent... Therefore Asat....
- Anarthavatvam = Akaranam
- Useless not criterion to prove non existence of thing - Non utility / Uselessness.

## That alone is existent - Sad Eva :

- Because of utility - Satyam can't be proved
- Because of non utility - Nonexistence can't be proved.

## Example :

- For 1<sup>st</sup> one - Absence of thorn - Useful to use road  
- Absence is Asat... Even though useful...
- Absence of utility not proof of non existence.

## Example : Adhuphtanam Atme

- Therefore don't say Atma is Asat... Viparyaye... Means on the other hand...
- If there is no utility, its not going to be Nonexistent.

## Verse 17 : 2<sup>nd</sup> Answer to question :

असिद्धतश्चापि विचारकारणाद्द्वयं च तस्मात्प्रसृतिं च  
मायया । श्रुतेः स्मृतेश्चापि तथा हि युक्तिः प्रसिद्धय-  
तीत्यं न तु युज्यतेऽन्यथा ॥ १७ ॥

Your inference is wrong because reality serves some purpose as it is the subject-matter of deliberation, and as it is also the source of all duality proceeding from it under the influence of Maya, according to the Sruti's, the Smritis and reason. Thus it is reasonable(That the self, though changeless, serves some purpose). Otherwise (i.e., As a matter of reality) it is not reasonable that a thing, either permanent or Momentary, serves any purpose. [Chapter 19 - Verse 17]

## **2<sup>nd</sup> Answer to question :**

- Since Atma useless, it is as good as non existent Useless - Proof of non existence.
- Abyupitheyva Vadaha...

## **2<sup>nd</sup> Reason Here :**

- Really speaking Atma is useful in 2 following ways
- 1) Through knowledge, Atma can lead to Moksha. In objectifying sense as subject...
    - As object of enquiry and knowledge... Jnanatdvara Moksha Hetuhu...
    - Sakshat Eva Moksha... Atma not directly useful but through Jnanam gives Moksha...
    - Through Atma Jnanam - Moksha... Moksha Vichara / Jnana Dvara - Moksha.
  - 2) Even though Atma is Directly useful, Useful Anatma Prapancha has origination in Atma.
    - World gives dharma / Artha / Kama / Moksha...
    - Relatively empirically, universe has come out of useless Atma.
    - Jnanat Dvara - Prapancha Dvara... Atma useful... Therefore accept its existence.

## **Example :**

- Screen doesn't play role of character But can't remove.
- All roles possible only because of screen.
- All Avasthas possible only because of Atma.
- Therefore Atma is useful.

Verse 17 :

असिद्धतश्चापि विचारकारणाद्द्वयं च तस्मात्प्रसृतिं च  
मायया । श्रुतेः स्मृतेश्चापि तथा हि युक्तिः प्रसिद्धय-  
तीत्यं न तु युज्यतेऽन्यथा ॥ १७ ॥

Your inference is wrong because reality serves some purpose as it is the subject-matter of deliberation, and as it is also the source of all duality proceeding from it under the influence of Maya, according to the Sruti's, the Smritis and reason. Thus it is reasonable(That the self, though changeless, serves some purpose). Otherwise (i.e., As a matter of reality) it is not reasonable that a thing, either permanent or Momentary, serves any purpose. [Chapter 19 - Verse 17]

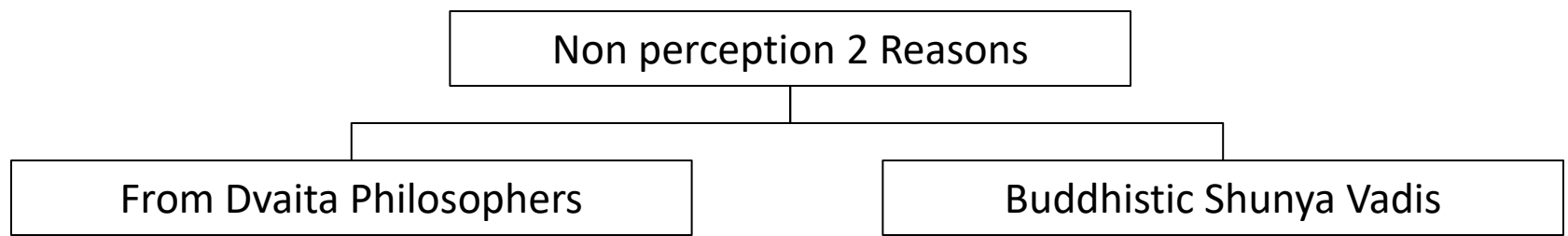
- Brahman is Absolute truth reality... Jagan is Mithya... Jivatma = Brahman.
- That Satyam Brahman = I - The Jiva.

**Reduce 3 Sentences to 2 :**

- Aham Satyam, Jagan Mithya... In “Nididhyasanam” No separate Jiva to be mentioned.
- Mind says - Meaning of I = Sakshi Chaitanyam is Satyam - Everything else is Mithya.
- World includes mind also.

**What is benefit of this Meditation?”**

- Satyam is always Asangam - Not affected by any event in Mithya.
- Events at body / Mind / world - Caused by Prarabda.
- I - Satyam not affected... Negation of world and I assertion as I am Satyam.



### **Dvaita's :**

- Claim both world and I am real
- Have same order of reality
- I am brought down and world is raised up!

### **Buddhistic : Shunya Vadis :**

- Dvaita Prapancha is to negated
- Adhishtanam negated
- Sarvam Shunyam
- Negates Dvaitam and Atma
- I am no more Asanga - World events affect me, Dvaita Prapancha is as real as I am.
- Accepting both Dvaitam and Atma

### **Shankara :**

- Don't accept both
- Don't negate both
- Accept one and negate one - Shankara struggles to convince mind - world is Mithya. 66

4) Subject to real, object is unreal

- Objects depend on subject existent consciousness for their existence, Therefore unreal / Mithya.

5) World = Mind for all practical purposes

- Brahma Satyam Jagan Mithya
- Aham Satyam - Manas Mithya

6) Triputi - Observer / Observed / Observing is projection of mind.

- (As seen in Dream / Upasana)

- In Sleep i am in Advitiya Avastha - Nondual Transcended all Problems.

**7) Sleep :**

- No world which exists separate from me.

8) Drishyam has to be proved by Drashta - Seer

**9) On mind :**

- You can never experience an object which has an, existence independent of subject.
- World = Mithya Prapancha, Non separate from me - Satyam.
- No division at all - Non-dual at all times.
- In Sushupti I am non-dual
- In Svapna I am seemingly divided.

### Verse 16 :

- Shunyavadi Argument to negate “ Atma - Adhishtana”, Atma as good as non- existent.
- Definition - Shows Atma - Useless not available for Jnanindriyas / Karmeindriyas / Antahkarana.
- Adrishyam / Avyavaharyam / Agrahyam / Alakshanam / Achintayam / Avyapadhaam... can't name Atma.
- Atma Nishpryojanam - As good as Asat
- Not Artha Kriya Kari - Prayojana.

Artha	Kriya
Prayojanam	Benefit for transactions

### Shankara 's answer in verse 16 :

- Non utility is not proof for Nonexistence, Uselessly existent - Abyupethya Vada.

### Verse 16 :

- Atma is Adhishtanam

### Verse 17 :

- 2<sup>nd</sup> Argument - Atma alone cause for liberation.

### 17<sup>th</sup> Verse :

- Jneyam Yat Tat Pravaksyami.... (Gita : Chapter 13 - Verse 13)



## Gita :

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।  
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३-१३ ॥

I will declare that, which has to be known, knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being.[Chapter 13 - Verse 13]

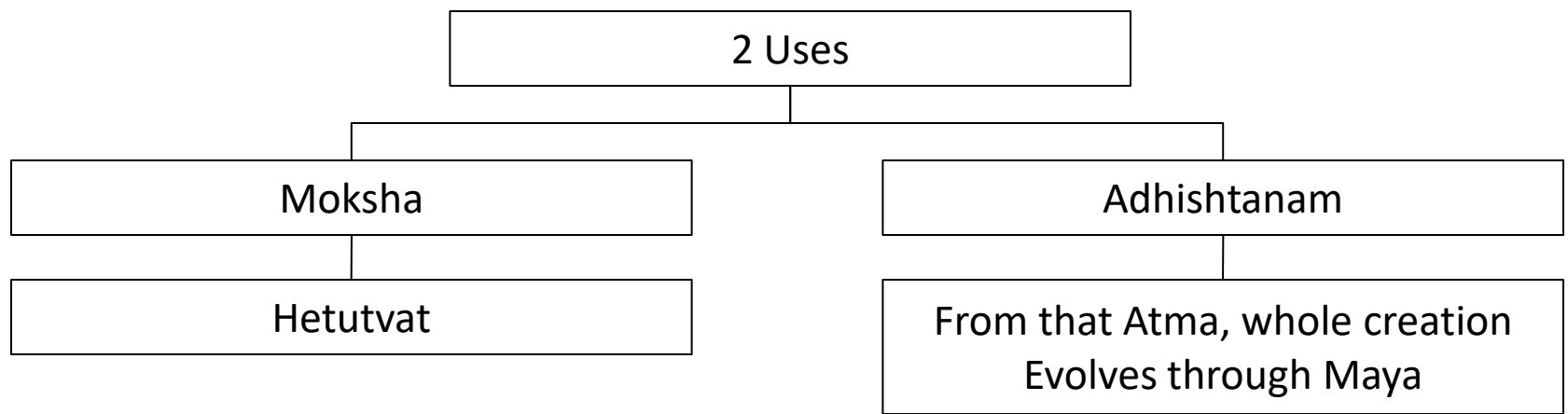
## Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,  
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram  
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Saha Vigneyaha
- Atma is transcendental
- Nirguna Brahman beyond transaction but its knowledge will lead to liberation - Jnana Vishayat Moksha Hetutvat.



- Maya is Jagat Karanam - Useful Universe born out of useless Atma.
- Atma is indirectly useful - Like screen for movie, Useful hero can't exist without screen.
- Atma is object of enquiry / Knowledge / Means of liberation.

## **2<sup>nd</sup> Utility :**

- Useful Dvaita Prapancha originates / Evolves.
- When child glorious - Parents respected - Given birth to such a child.
- Therefore Atma must be treated as 'Sat' Existent - Not Shunyam - Atma Asti... I am that Atma.

## **How you know creation has come out of Atma through Maya?**

### **Established in Sruti / Yukti Pramana :**

- Tasmāt Va Etasmat Akasha.... [ Taittiriya Upanishad : Chapter 2 - 1 - 1 ]

## Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर  
आत्मा प्राणमयः । तेनैष पूर्णः ।  
स वा एष पुरुषविध एव ।  
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।  
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।  
अपान उत्तरः पक्षः । आकाश आत्मा ।  
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

tasmadva etasmad-anna-rasamayadanyo'ntara,  
atma prana-mayah, tenaisa purnah,  
sa va esa purusavidha eva,  
tasya purusavidhatamanvayam purusavidhah,  
tasya prana eva sirah, vyano daksinah paksah,  
apana uttarah paksah, akasa atma,  
prthivi pucham pratistha, tadapyesa sloko bhavati ॥ 2 ॥

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II – II – 2]

### Smriti :

- Mandukya Upanishad Karika... Gita(How creation comes through Maya) 3<sup>rd</sup> Chapter.

### Yukti - Logic :

- Never possible in any other manner, From Atma - Directly creation can't come.
- Only apparent creation possible in Advaita Prakaranam.
- Atma produces Mayika Prapancha - which is useful.

### How unreal creation is useful?

- Unreal dream useful... Dream water quenches dream thirst.
- Dream medicine - For dream disease
- Dream vehicle - For dream traveller.

## Verse 18 : Yukti (Reason) :

**विकल्पनाच्चापि विधर्मकं श्रुतेः पुरा प्रसिद्धेश्च विकल्प-  
तोऽद्वयः । न चेति नेतीति यथा विकल्पितं निषिध्य-  
तेऽत्राप्यवशेषसिद्धये ॥ १८ ॥**

According to the Sruti it is of a nature contrary to that of superimposition. This one is without a second as it is also known to have an eternal existence even prior to all superimposition. Unlike everything superimposed on it, which is negated on the Evidence of the Sruti 'Not this, not this', it is not negated and therefore it is left over.  
[Chapter 19 - Verse 18]

- Observer I - Higher order
- Observed world - Lower order
- Never in same order
- World = Vyavaharikam
- Observer = Paramartika - Satyam, no other way.

## Dvaitin :

- Both Atma / Anatma - Vyavaharika Satyam.

## Shunyavadi :

- Both Mithya.
- Can't equate both
- Can't raise both to higher / lower level.

One lower	Higher
Mithya	Satyam

## Why not world Satyam - I am Mithya?

### Purva Pakshi :

- Atma / Anatma - Vicharanam Opposite - Different nature.
- Vilakshana - Dharmaha
- Satyam - Mithya.

### 2 Reasons for this :

- 1) I - Atma - Adhishtana Am existing
- Before arrival of observed world - Therefore world is Adhyasa.
  - Adhishtanam - Pre Existent before Superimposition.

### That should not be Superimposed :

- That which exists before Superimposition as Adhishtanam of Superimposition cannot be Superimposition.
- Sand exists before superimposition of Mirage water.

Sand	Mirage
<ul style="list-style-type: none"> <li>- Adhishtanam</li> <li>- Rope / Post</li> <li>- Exists before false Appearance</li> <li>- Can't be unreal</li> </ul>	<ul style="list-style-type: none"> <li>- Minds Projection</li> <li>- Snake / Ghost</li> <li>- False Appearance</li> </ul>

## 2) Sruti :

Observer	Observed world
Real	Unreal

## Therefore from Sruti and logic conclude :

- Atma exists before Dvaita experience.
- Atma is Vidharmakam - Being different character then superimposition.
- Advaya Atma - Different from Dvaita Prapancha.

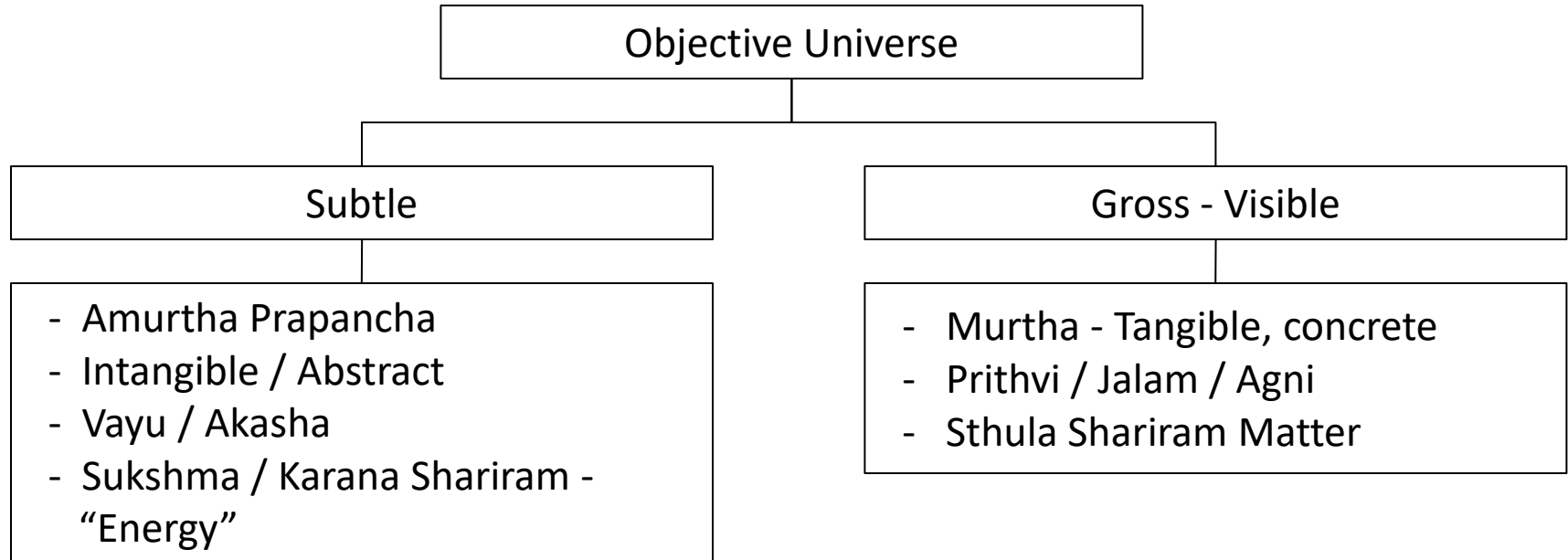
## Upanishad :

- Neti Neti... Vakhyam... Negates all objects

## Brihadaranyaka Upanishad :

- (Chapter 2 - Section 3) - Murtha / Amurtha Brahmanam.

## 2) Sruti :



- World = Murtha / Amurtha objects.
- Atma - Obtained after negating Murtha / Amurtha Prapancha.
- I - 'Consciousness' - Observer principle remains.
- Observed world is Negatable - Badidatam - Mithya - Lower order.
- I - Atma is non Negatable - Abaditam - Satyam - Higher order.
- Jagat - Nisheda = Neti Neti
- Atma - Anishedaha
- Objective creative universe is negated.
- Advayam is not negated.

## Rope - Snake (Mental Projection) :

- When I put torch light - Snake negated.

## Rope :

- Relatively real, not negated.
- Wake Up - Dream Unreal / negated
  - Waking unreal / negated
  - Sushupti unreal / negated
- Atma - Real - Unnegated
- Yatu Abadyam Tatu Satyam
- Yatu Badyam Tatu Mithya

## What is purpose of Negation?

- Sruti employs this method to retain Atma as Remainder.
- Nondual remainder - Baki Sesham After negation of Murtha / Amurtha Prapancha.

## Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।  
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam  
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |  
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [ Verse 1 ]



- When I wake up, Dvaita Dream negated I remain as Advayam.
- Achieved through Nisheda Vakyam.
- Therefore I am Satyam - Jagan Mithya...

### Verse 19 : (Very important )

**अकल्पितेऽप्येवमजेऽद्वयेऽक्षरे विकल्पयन्तः सदसच्च  
जन्मभिः । स्वचित्तमायाप्रभवं च ते भवं जरां च  
मृत्युं च नियान्ति संततम् ॥ १९ ॥**

Those who, owing to false notions in their own minds, superimpose the ideas of existence, on-existence, etc. On the self, which is not itself superimposed and is Birthless, imperishable and without a second, always meet with birth, old age and death as different kinds of beings. [Chapter 19 - Verse 19]

- If mind says I don't think I can practice this meditation, can't be swallowed.

### Consequence of mind's protest :

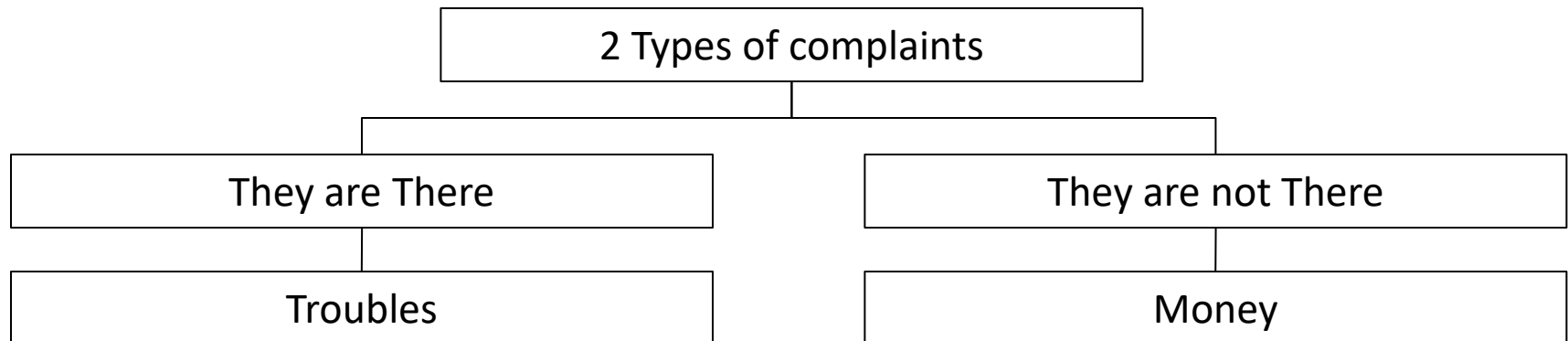
- If I am not satyam - Jagat Mithya.
- Both you and world same order of reality - Both Satyams.
- I dream, all projections become real.
- Tiger real, if dream gets same order of reality.
- I lend the power to dream to have same order of reality, then it gets power to disturb you.
- You lend reality - Dream Frankenstein, can disturb in dream and in waking... Afraid of going to bed...

- Dream = thought, which doesn't exist outside separate from me - Capable of being powerful.
- Similarly world has become Samsara - Power has been given by me alone.
- I give Satta to world and allow world to trap me.
- If you don't want Samsara - Practice this 'Mind'.

### **I - Atma is of this Nature :**

- Akalpita unprotected - Adhishtanam Kalpita = Adhyasam.
- Ajaha - Birthless - Advaya - Nondual.
- In bed - No one Around - Then Projection.
- Akshara - Changeless / Indestructible - Nisha Rahita
- Janma Rahita = Ajaha
- Instead of claiming Nondual Atma, I Project - Sat /Asat - Vikalpas.

### **Relatively Existent / Nonexistent :**



- Absence of Money = Nonexistent.

## **How non existent thing causes worry?**

- Non existent mother can't give birth to child.
- Mystery Nonexistent money gives, birth to worry = Maya.
- Existent disease and Non-existing money-All I projected in form of Maya...
- Maya Kalpita Dosha / Kaal Kalana... Vaichitri - Chitrikritam.
- Projection not wrong - No problem, as long as I know it is unreal - Mithya like watching serial.
- Watch tragedy - Know Mithya - Know Mithya - Then serial.

## **What I do?**

- Having projected, give reality - Then life problem in all Janmas-Cycle.
- Jara - old age... Prayer - Oh Lord - Should go... without creating problem.

Verse 19(Very important) :

**अकल्पितेऽप्येवमजेऽद्वयेऽक्षरे विकल्पयन्तः सदसच्च  
जन्मभिः । स्वचित्तमायाप्रभवं च ते भवं जरां च  
मृत्युं च नियान्ति संततम् ॥ १९ ॥**

Those who, owing to false notions in their own minds, superimpose the ideas of existence, on-existence, etc. On the self, which is not itself superimposed and is Birthless, imperishable and without a second, always meet with birth, old age and death as different kinds of beings. [Chapter 19 - Verse 19]

- I - Meditator Atma am Satyam.
- Anything else is object of experience - Drishya Prapancha is Mithya.
- To Establish this he is dealing with 2 Systems - 2 Extreme Views.

Dvaitin	Shunya Vadis
<ul style="list-style-type: none"> <li>- Observer and Observed both real</li> <li>- Sankhya / Yoga / Nyaya / Vaiseshika</li> </ul> <p>Claim reality of Subject and Object</p>	<ul style="list-style-type: none"> <li>- Negates Subject and Object both</li> <li>- Nothing is there</li> <li>- Only Shunyam</li> </ul>

**Shankara negates Both :**

- Accepts reality of one and negates other as Mithya.

**Verse 19 :**

- I - Subject alone is there.

Nature of Subject	
<ul style="list-style-type: none"> <li>- Aksharam - Deathless</li> <li>- Ajaha - Birthless</li> </ul>	<ul style="list-style-type: none"> <li>- Akalpita = Anadhyasa not Mithya</li> <li>- Advaya = Nondual</li> </ul>

- Kalpita = Adhyasa - Mithya, negate everything - Anatma - Can't negate Atma.

### Advaya - Important :

- Sankhya = I have one eternal All pervading Atma and you Also.
- Atma Bahutva Vada
- Atma Ekatva is correct
- Upon Atma - Because of ignorance, false projection / Erroneous projection caused by Mithya.

### Example : Like Dream

- There is nothing - We project... Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।  
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam  
Pashyann-Aatmani Maayayaa Bahir-Ivo[dbhuutam Yathaa Nidrayaa |  
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[atmaanam-Eva-Advayam  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [ Verse 1 ]

- I Meditator Atma alone is Satyam
- Any object of experience - Drishya Prapancha is Mithya
- Accept both subject and object, real - Sankhya /yoga
- Accept both subject and object, unreal - Shunya

### Shankara :

- Accept reality of Atma and negate Jagat.

Akalpitam	Ajam	Advaya	Aksharam
Not Adhyasa	Birthless	Nondual	Deathless

- Non-dual = Non many - Eternal - All pervading Atman.
- Atma Ekatvam - Not Bahutvam.
- Because of Avidya / Maya... False projection - Vikalpitam... Adhyasa / Like Swapna.
- Vishwam - Bahihi Eva - As though outside, Nothing called outside.
- Ignorance projects duality.
- World caused by Avidya in mind / Chitta.

### What type of world?

- Project relative existence and Nonexistence.

Existence	Nonexistence
Vyavaharika Sat	Vyavaharika Asat

- Pain / Disease - Cause havoc by presence.
- No work / Absence of employment - Havoc by absence.

Absence of money / Buddhi - Cause havoc by absence

- Satchayat Bavatu Niruktam... Relative existence / Non existence, both projections out of absolute existence.
- After projecting, if you know it is Vyavaharikam, Satyam / Mithya... Perceiving Dvaitam no problem.
- If I know it is Mithya...
- When perception is Satya, the Janma - Marana cycle... Enter into variety of problems.
- **As Absolute Atma - No birth / Death... Gita :**

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः।  
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does he ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, he is not killed when the body is killed. [ Chapter 2 - Verse 20]

**Chapter 19 - Verse 19 :**

अकल्पितेऽप्येवमजेऽद्वयेऽक्षरे विकल्पयन्तः सदसच्च  
जन्मभिः । स्वचित्तमायाप्रभवं च ते भवं जरां च  
मृत्युं च नियान्ति संततम् ॥ १९ ॥

Those who, owing to false notions in their own minds, superimpose the ideas of existence, on-existence, etc. On the self, which is not itself superimposed and is Birthless, imperishable and without a second, always meet with birth, old age and death as different kinds of beings.

[Chapter 19 - Verse 19]

## Verse 20 :

भवाभवत्वं तु न चेदवस्थितिर्न चास्य चान्यस्थितिजन्म  
नान्यथा । सतो ह्यसत्त्वादसतश्च सत्त्वतो न च क्रिया  
कारकमित्यतोऽप्यजम् ॥ २० ॥

Duality can have no reality if both its birth and absence of birth are denied (Owing to the possibility of contradictions). Again it cannot owe its origin to another thing either real or unreal. For in that case, being the origin of duality, reality would become unreal and unreality real. Hence the nature of actions and their instruments also cannot be ascertained. It is for these reasons that the self is ascertained to be unborn. [Chapter 19 - Verse 20]

Satyam	Mithya
I am	Jagat

} Well explained

## Verse 19 :

- I Subject alone is there!!

## Note :

- Chapter 19 - Verse 21 to 28 will be added later.